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National Socialists owe their ultimate loyalty to the whole of the Aryan race, and anyone whose final loyalty lies elsewhere is not a National Socialist, whatever his general racial or political sympathies may be. Yet although loyalty to the race as a whole takes precedence whenever a conflict of duties or obligations arises, that loyalty to Aryan humanity in its entirety is not the *only* bond of loyalty which binds the National Socialist, because the Race has structure. Rather, we should think of concentric rings of loyalties: a National Socialist's first duty is to himself, to live a clean and upright life, in keeping with the commands of his inner voice. Next his duty lies with his immediate family, and beyond that to his extended family or clan, and so on with other widening rings until the Race itself is encompassed, to which he owes his supreme allegiance. The circle of loyalty that comes right before that of the Race is the *folk,* or people.

The concept of Folk has always been of key importance to National Socialist thought, because the folk is the primary unit of political, cultural, social, and economic organization of the Aryan race in Europe. American National Socialists, however, have almost completely ignored the concept, and instead have focused on the Race as a whole. Certainly this is true of rank-and-file American National Socialists, and except recently and in a minor way, it has been true of the leadership as well. The reason for this is that there is no American folk.

The absence of a distinct American folk is more than a racial curiosity: it is the primary reason for the failure of National Socialism to flourish in the United States, and this in turn has had disastrous consequences for the whole Race worldwide.

The lack of an American Aryan folk is a problem of fundamental importance that must be addressed.

THE CONCEPT OF FOLK

A folk is a population with certain distinguishing characteristics: members of the folk must belong to the same race; they must share a common language, a common history, a common culture, and common folk-traditions. They must be rooted in a common geographic area which they feel belongs to them. There must be a common religion, at least in the broadest sense, although it may be broken up into different churches or denominations. There must be some degree of political sovereignty, preferably including at least one independent country in which a significant percentage of the folk lives. For a folk to be truly cohesive and healthy, it must have a sense of group-identity or community, that is, it has to feel itself to be a folk. Lastly, just as the members of the folk share a common past and feel themselves to be a community in the present, so they perceive a common future or destiny. Members of a healthy folk take pride in their folk: pride in their culture, pride in their language, pride in their land, pride in their ancestors, pride in their descendants, and pride in themselves.

SOME ARYAN FOLKS, PAST AND PRESENT

The best way to get a solid idea of the concept of folk is to consider some examples. The Danes are a folk. Although some live in Northern Germany, the overwhelming majority live in Denmark, where their ancestors lived for *thousands* of years. Denmark itself has been a unified, sovereign state for at least 12 centuries. The Danish people speak the Danish language. They have their own literature, their own history, heroes, legends, cuisine, and their own folk customs. There are other Aryan folks in Scandinavia besides the Danes: the Swedes and the Norwegians, both of whom also have their own states, namely Sweden and Norway.

The three folks who inhabit the island of Britain, in contrast, are all members of the same state. The English live in England, the Scots in Scotland, and the Welsh in Wales, but they are all under the same government, known as the United Kingdom.

The Germans are an example of an Aryan folk which is split up in a number of different states. Two of these, Germany and Austria, are almost completely German in population, history, culture, and language. Other members of the German folk live in border regions of France, Italy, and Czechoslovakia, and a large German population along with a huge amount of German territory was ceded to Poland after the Second World War. In fact, the entire German folk has never been politically united, except briefly during the War. This is an intolerable state of affairs which German National Socialists, beginning with Adolf Hitler and continuing until today, are determined to set right.

It is also worthwhile and sobering to consider that some Aryan folks have become extinct in the course of history. One notable example is the Goths. The Goths were a Germanic folk who left their traditional homeland in Northern Europe in the first century A.D. Vigorous, warlike, and able, they swept down over the ruins of the Roman Empire. The Ostrogoths (East Goths) settled in the 5th century and the Visigoths (West Goths) came to rest in the 6th century. Despite their martial superiority and prowess, they were never more than a tiny minority of the population in the lands they conquered, and in the course of only a few generations they became swallowed up racially, culturally, and linguistically among their host peoples, and utterly disappeared.

Prior to the Roman conquest of Gaul (present-day France) in the first century B.C., numerous and powerful Celtic folks lived in the region. They, too, became extinct, partly through warfare, partly through intermarriage and cultural assimilation. In our own time, the tiny Cornish folk, a Celtic people living in the southwest corner of Britain, has lost its identity as a separate people. Although some Cornish nationalists are belatedly trying to revive their folk, the extinction of this Celtic nation as a distinct entity within the Aryan race seems assured.

THE AFRIKAANER FOLK

Just as some folks have died out in the course of our Race's history, new folks have come into existence. The most recent example of this is the Afrikaaner folk. The formation of this folk is worth careful scrutiny because of the similarities and differences between the settlement of South Africa and the settlement of North America.

The first Aryan contact with South Africa was in 1487, when the Portuguese explorer Bartholomew Diaz discovered the Cape of Good Hope. Actual settlement by Europeans did not begin until nearly two centuries later, when the Dutch government first authorized a colony of "free burghers." The early settlers were predominantly Dutch, although they were quickly joined by a significant minority of West Germans. In 1685, the French government issued the Edict of Nantes, which resulted in the flight of the Huguenots. The Huguenots were a Nordic, Protestant French minority. Many settled in Holland, and some of these went on to the colony in South Africa in 1687-88. There was little immigration during the next decades, but the settlers multiplied rapidly, with large families being the rule rather than the exception. Despite some initial tensions, there was a free mixing of German and Huguenot blood with the Dutch majority, which did no racial harm, as all three groups were almost racially identical. Although the Germans spoke a tongue similar to the Dutch, the Huguenots' French was considerably different. French disappeared from the colony within two generations, and its absorption, along with German influences and the isolation of the colony from the Mother Country, speeded the evolution of High Dutch into an entirely new language: Afrikaans. The British bought the colony from the Dutch East India Company in 1815, which, significantly, resulted in the first Boer rebellion. ("Boer" is the Afrikaans word for farmer.) As early as 1795, the Boers had tried to assert their independence from the Dutch and establish a Boer Republic, but the attempt was unsuccessful. The year 1820 marked the first substantial English immigration into the colony.

The watershed event in the evolution of the Afrikaaners as a folk was the Great Trek and occupation of the High Veld during the years 1836-46. A significant percentage of the Boers voluntarily left their relatively safe and comfortable lives in the Cape colony and migrated through hostile territory controlled by warlike Blacks to a new land hundreds of miles away. The precise causes of the Trek are still debated: perhaps it

was a quest for more farmland, or the desire to get away from oppressive rule by the British colonial authorities. Maybe the Boers felt their unique way of life was being contaminated by close association with the British settlers. Most likely it was a combination of all of these factors and more. What is clear, however, is the effect of the migration on the Afrikaaners as a folk: the rigors and dangers of the Trek welded the Boers together as a single people. Events of mythic proportions, such as the Battle of Blood River (1838), in which 3,000 Zulus were killed and only a handful of Boers were slightly wounded, helped the Afrikaaners see themselves a unique people with a special destiny to fulfill. The immediate result was the establishment of the Boer republics, which served as the political embodiment of the Afrikaaner folk--until they were crushed by the British during the Anglo-Boer War (1899-1901). But despite their absolute military defeat and loss of political independence as a state, the Afrikaaners continued to exist--and even flourish--as a people. This is perhaps their most telling accomplishment; it is the mark of *true* folkhood. The formation of the Afrikaaners as a folk, from the earliest settlement until the establishment of the Boer republics, took less than 200 years--about eight generations.

In reviewing the foregoing, we can see how the various factors interacted to produce a mature folk in such a brief period. The settlers had a common racial origin and kept their bloodline pure; the offspring of those who bred with non-Whites simply ceased to be Afrikaaners, no matter what heritage, language, or religion. The Afrikaaners had similar spiritual beliefs, with the Dutch Reformed Church eventually becoming their sole religious body. They rapidly acquired their own language. They were faced not only with the hardships of taming an uncivilized wilderness, but they had to contend with hostile natives as well: the Boers fought six Kaffir wars between 1779 and 1834. They were also in an adversarial position with their European overlords, first the unsympathetic Dutch East India Company, and later the even more hostile British. They were subject to population pressure by British settlers. The sense of being constantly besieged by enemies in every direction resulted in the so-called "laager mentality," named after the defensive formation the Boers used against the Zulus, of an "its-us-against-them" attitude. They suffered common privations, and felt that the land they eventually settled really belonged to them--that they had paid for it with their sweat and blood. By the middle of the 19th century, the Afrikaaners were not only united

by common experiences, blood, language, religion, and land, but they also felt themselves to be a folk-community with a common destiny.

The Afrikaaner achievement in the formation of a folk stands in sharp contrast to the inability of American Aryans to do the same. The Aryan settlement of North America has failed to produce an American folk after 350 years (some 14 generations), nor have members of the European folks which immigrated to the New World maintained their folk-identity. This is a matter of deep concern for National Socialists everywhere, as the consequences have ramifications which effect the whole Race. Before examining the American situation, however, it is useful to review the National Socialist Folk conception of Adolf Hitler and other pioneer NS thinkers.

ADOLF HITLER AND THE IDEA OF FOLK

There is no doubt that Adolf Hitler is the foremost champion of the Aryan race in recorded history. His appreciation of Aryan humanity voiced throughout *Mein Kampf* (and especially in Volume I, Chapter 11), later found concrete expression in his attitude towards the British Empire, in the pan-Aryan nature of the Waffen-SS, and in countless other ways, both major and minor. At the same time, however, Hitler's immediate concerns and priorities always centered around the German folk. No one loved the German people more than Adolf Hitler. These two loyalties--to the race and to the folk--are in no way contradictory or restrictive of each other. Yet there is some tension between them, and their relationship is subtle and complex. American National Socialist thinkers have almost universally focused on Race to the exclusion of Folk. One reason that the folk-concept, which is primary to Hitler and his colleagues, has been consistently ignored by American National Socialists is the language barrier.

The German words *Volk* and *Völkisch* give translators some problems. The natural English forms of them are "folk" and "folkish." They are the words we use here and they are the words which should be used. But non-National Socialist translators have been hesitant to employ them, as neither word may be found in the dictionary, or at least not with the precise meaning of their German cognates. Instead, translators often

render them in a word that they feel best conveys sense of the German. The key chapter on race in *Mein Kampf* mentioned above is *"Volk und Rasse"* in the original. The Jewish translator Ralph Manheim renders this as "Nation and Race." Some American and British National Socialists to this day use the phrase "for Race and Nation," with all the implications of petty nationalism which it carries, thinking that they are quoting Hitler. Elsewhere in the same chapter, Manheim translates *Volk* as "people," although in the very next chapter he decides to go ahead and use the term "folkish" for *Völkisch*. James Murphy, the other major translator of *Mein Kampf,* is just as confused and confusing. He translates *Volk und Rasse* as "People and Race," and in Volume II, Chapter 4, he consistently translates *Völkischer Staat* as "People's State." Yet he explains in his "Translator's Introduction" that there are no adequate English words for *Volk* or *Völkisch,* and in Volume I, Chapter 12, he resolves the problem by simply using the German term *Völkisch* throughout. So at least part of the ignorance concerning the concept of folk among American comrades is simply a matter of language. This would be much less of a problem if more American National Socialists were able to read at least a little German, but that is another problem best left for discussion on another occasion.

That Hitler placed extreme importance in the concept of folk can be seen from the lengthy description of his early vision of a National Socialist Germany in the chapter "The State" (Volume II, Chapter 2) in *Mein Kampf.* Although in Chapter XII of Volume I he explains why he decided against using the term "folkish" in connection with the NSDAP, in "The State" he uses the term "the folkish state" as meaning nothing less than the National Socialist state. He describes the German folk as an entity formed in the crucible of history through the incomplete amalgamation of various racial elements. He lists "Nordics, Dinarics, and Easteners" as being among the original racial constituents of the German folk, and designates the unmixed Nordics as the folk's "most precious treasure." He concludes:

> *Anyone who speaks of a mission for the German folk on earth must know that it can exist only in a state which sees its highest task in the preservation and promotion of the most noble elements of our nationality* (Volkstums--"folkdom"), *indeed of all mankind, which still remain intact. . . The German Reich as a state must embrace all Ger-*

mans and has the task not only of assembling and preserving the most valuable stocks of basic racial elements (rassischen Urelementen) *in this folk, but slowly and surely raising them to a dominant position.*

In other words, the Aryan race provides the biological basis for the German folk, but the mission of that folk is not simply to advance itself as a separate entity, but rather to advance the race as a whole through preserving and promoting the highest racial elements (identified as "unmixed stocks of Nordic-Germanic humanity"), and allowing them to assume a dominant position within the German Reich. Thus we see that Hitler's conception of Folk and Race is somewhat more complex and subtle than a simple call for "White Unity," as necessary as such a call is as a starting point in North America today.

The cursory examination of any of the literature by NS racial theorists contemporaneous with Hitler reflects some sort of interplay between Folk and Race. The pan-Aryan nature of the Waffen-SS has already been noted. German SS members were constantly reminded of their membership in the German folk in a thousand ways, yet Himmler allowed them to marry outside their folk--providing that their partner was Aryan and met the high standards of racial purity that were the hallmark of the SS. Alfred Rosenberg begins his famous *Myth of the 20th Century* with the chapter "Race and Race Soul," which is concerned with pan-Nordic racial consciousness. Yet, by the final volume in the work, "The Coming Reich," his attention is focused more narrowly on the German folk. Within a framework of pan-Nordic unity or cooperation, he envisions an alliance of the Germans, the Scandinavians, and the British. Although Hitler normally thinks in terms of the Aryan race while Rosenberg writes of the Nordic, the overall structure of their thought is the same: the race is advanced through the strengthening of its highest racial elements within the context of the folk.

In a statement which recognizes the fundamental integrity of the different folks within the broader unity of the Race, Hitler writes, "We must not allow the greater racial community *(grössere Rassegemeinschaft)* to be torn asunder by the differences of the individual folks" *(Mein Kampf, II, 2).*

In the same spirit he mentions elsewhere, *". . . /foreign/ Aryans, from whom almost everything may separate us, but with whom we are bound by common blood or the great line of a kindred culture"* (II, 13).

Thus we see that National Socialism, as practiced by its originators, promoted both folk-consciousness and racial-consciousness, the folk being an organic component of the race, to which all National Socialists owe their ultimate loyalty.

NATIONAL SOCIALISM, FOLK, AND FOLK-COMMUNITY

Just as there is a certain relationship between Folk and Race, so there is a specific relationship between Folk and National Socialism. Whatever higher definition one may give to National Socialism in terms of its spiritual, historical, or philosophical significance, on a political level its meaning is manifest: **National Socialism is the political expression of the Folk.** There are two necessary corollaries of this definition. The first is that you cannot have National Socialism unless you have a folk.

This is not to say that where there is a folk there must be National Socialism. Obviously not, because there are dozens of Aryan folks today and none of them live in a National Socialist society. But likewise none of these folks are completely healthy. A few years back, many West Germans were unenthusiastic about the imminent reunification of Federal Republic of Germany ("West Germany") and the German Democratic Republic ("East Germany"). East Germany was in a shambles economically, and the merger of the two states meant that the West German taxpayers would have to foot the bill for rebuilding the East. Some West Germans felt that this was unfair: why should their standard of living suffer in order to help out "strangers?" The National Socialist attitude is that *any* economic sacrifice is worth the price to reunite these two major segments of the German Folk.

Individualism is the dominant ethic of the Western world today, and it is the deadly enemy of the folk-idea. Any folk infected with it is spiritually diseased. A healthy folk is more than just a collection of individuals who just happen to be German or Flemish or Welsh or Breton. A healthy folk takes the form of a folk-community, the members of which place the welfare of the folk as a whole before their own personal welfare. Such an idealistic attitude is unconsciously in keeping with the highest wisdom (as Hitler notes): as individuals we are the product of our respective folks, the result of the biological and cultural heritage which

they have bequeathed us through our ancestors. When selfishness and greed dominate the behavior of a folk, that folk will suffer, and sooner or later the individual members of the folk will suffer as well. The immediate social goal of National Socialism is to abolish both the capitalist "consumer society" and the individualism which makes it possible--and to re-establish the folk-community as the basis of social organization in every Aryan land. This return to the folk-community is only conceivable through National Socialism, and at the same time National Socialism is only possible if folk-idealism, which is the spiritual basis of the folk-community, is re-awakened. Thus the building of the National Socialist revolution and the building of the folk-community proceed together, each strengthening and encouraging and advancing the other.

The second corollary of the definition of National Socialism as the political expression of the folk is that each folk will produce its own local variant of National Socialism. It is in this context that the pronouncement of Hitler and his contemporaries that "National Socialism is not for export" must be understood. They certainly did not mean that the biological realities and spiritual insights upon which National Socialism rests were only valid for Germans and no one else. Rather, they meant that each Aryan folk will have to devise its own form of racial renewal and political resurrection. Each Aryan folk has its own unique heroes, literature, legends, music, cuisine, and folk-traditions, which are the result of the interplay of that folk's inherent characteristics with its environment. Likewise, the political expression of the healthy folk-community--which is National Socialism and nothing else--will differ in its outward form from one Aryan land to the next. No one should expect Swedish National Socialism to be identical with Afrikaaner National Socialism in every detail, nor that either of them should be photocopies of German National Socialism. All National Socialists, regardless of what folk they belong to, share the same fundamental worldview, which includes supreme loyalty to the Aryan race as a whole over loyalty to any of its constituent parts. But within this broader ideological framework, it is only logical for the expression of National Socialism to differ from one folk to the next.

AMERICAN RACIAL THEORISTS AND THE CONCEPT OF FOLK

We have discussed the concept of Folk, which, to Europeans at least, is a self-evident reality. Every Dane knows that he is a member of the Danish folk, and he does not need this explained to him. We have looked at a number of Aryan folks past and present. We have examined several different aspects of the National Socialist conception of Folk. All of these insights and perspectives are essentially European ones. If we look the concept of the Folk in the writings of American racial theorists--including National Socialists--we see a much different picture. With only a very few exceptions, American racial theorists have ignored Folk when discussing Race.

The two founders of American racial thought are Madison Grant (1867-1937) and Lothrop Stoddard (1883-1950). Grant's major works are *The Passing of the Great Race* (1916) and *The Conquest of a Continent* (1933). Stoddard is the author of *The Revolt Against Civilization* (1922), *The Rising Tide of Color* (1920), and *Racial Realities in Europe* (1924). All of these books promote the concept of White solidarity in general, and Nordic unity in particular, but they invariably avoid the direct examination of the birth, maturation, life, health, illness, and death of racial communities--that is, of folks. The Nordic is advanced almost as an abstraction, not as a functioning member of any Aryan society. The same can be said for lesser racial writers, such as Ernst Sevier Cox *(White America)* and Bryan Campbell ("The Nordic as an Ideal"). The definitive modern study of racial differences, *Race* (1974) by John Baker, not only avoids a discussion of Folk, but shies away from any conclusions at all, except for those which can be numerically quantified.

"Wilmot Robertson," the pseudonymous author of *The Dispossessed Majority* (1972), is marginally better. Although he is best classified as a "racial commentator" rather than a "racial theorist," his insights into race in contemporary America are thoughtful and well-documented, and he has the added advantages of being able to view things from a greater historical perspective, and of being able to draw upon the works of those who preceded him. Although he does not discuss Folk *per se*, he is aware of inter-Aryan ethnic differences, and the cultural and political problems which have arisen in America due to wave upon wave of new immi-

grants, some of whom can be assimilated into American Aryan society and some of whom cannot. Robertson does not use the term Aryan, however, but prefers the vague and non-controversial word "Majority" for describing the Race in America. What he really means by Majority is those of Nordic and related blood--in effect, Aryan--but for tactical reasons he prefers to keep his appeal as non-restrictive as possible.

Likewise the activists David Duke, J.B. Stoner, and Edward Fields, who have been the most successful at transmitting racialist concepts to the White masses, have ignored the concept of Folk. In seeking the widest possible audience for the movement's message in its most basic form, they have also dropped both the terms Aryan and Nordic from their public vocabulary, as well as any discussion of inter-Aryan ethnic diversity.

The earlier American racialist movement, however, moved in the general direction of a folk-ideal, simply as a natural extension of ethnic realities. The American Party (the "Know Nothings") of the mid-19th century wanted to restrict American immigration to White Protestants from Northern Europe (preferably Britain) in order to maintain the homogeneous ethnic composition of the new state. This is folk-awareness in its rudimentary form, and had they been successful, their efforts would have encouraged the formation of a genuine American folk. The original Ku Klux Klan, which arose in the South after the Civil War, was a clear expression of the Southern proto-folk in formation, although its successor organizations in this century have thoroughly scuttled that aspect of their heritage.

The German-American Bund was certainly a folkish organization, and that was reflected in the German version of its name: *Amerika-deutscher Volksbund.* The folk in question, however, was a German folk in exile, and not an native American Aryan one.

Yet even among American National Socialists there has been no serious discussion of Folk in general, nor of how the folk-idea relates to the Aryan race in America. The founder of American National Socialism (and the Father of the current U.S. racialist movement) is George Lincoln Rockwell. Other than an occasional nod in passing to the Nordic (see *White Power,* p. 308-311, for example), he always spoke in terms of pan-Aryan (or pan-White) unity, ignoring or downplaying ethnic diversity within the race. He made no mention, ever, of a specific American Aryan folk.

Two of Commander Rockwell's protegés, however, have indicated that they are aware of the concept of Folk, even if they have not yet dealt with it comprehensively in print. Lincoln Rockwell's successor, Matt Koehl, has talked about the lack of an American folk at some length in private with this author, but the subject has played only a minimal part in his writings. In the text of a speech reprinted in *NS Bulletin* (no. 323, Sept.-Dec. 1986), for example, he mentions that there is no "true folk" in North America. This is not the focus of his remarks, however, but rather a jumping-off point for an explanation of why a new religion based on the personality of Adolf Hitler is absolutely necessary. (The reasoning is that such a faith will provide the spiritual base for a new folk.)

Dr. William L. Pierce, who heads the National Alliance and the Cosmostheist Community, is a National Socialist in everything but name. The flag of his magazine, *National Vanguard,* has a deck "Towards a New Consciousness - A New Order - A New People," which in itself shows that he is thinking about Folk, and his stated aim in moving to the mountains of West Virginia is to build a "new community" which will be the basis of this new people. He has addressed the idea of a new people on occasion both in the *National Vanguard* and in the internal bulletin of the National Alliance, but he, too, has not made the Folk-concept the center of his outreach.

Joseph Turner, leader of the NS Kindred, is the only American racialist--National Socialist or otherwise--who has made the idea of a new Aryan folk in America the center of his thinking and writing. And beyond that, he has also made an appeal for the formation of this new folk the focus of his public outreach--and further, he has taken the first concrete steps towards putting these ideas into practice. But Turner's idea of Folk diverges from the traditional National Socialist concept in several ways, both in theory and practice. His writings describe all National Socialists throughout the world as being members of this folk, which he calls a "league of human hearts." Such a folk does not have a common biological link except in the very widest sense, it does not speak the same language, and it does not live in a delimited folk homeland. It is not a physical reality, but rather an abstraction.

In practice, however, Turner has formed an NS community with its own land, all of whose members are Americans. Yet, curiously, he stresses not American but rather German history, culture, and even language within the community, using a common NS heritage as justification.

Spiritually, Turner seems to be interested in an Odinist revival, seeking to resurrect something which both died naturally and is outside the pale of American tradition.

Some racialists, trying to turn necessity into advantage, point out that America is indeed a "melting pot," to use that phrase which miscegenation advocates love. It has broken down the old folk divisions and conflicts which resulted in the tragic inter-Aryan wars that periodically decimated our Race and which formed the backdrop of European history. America, in fact, is the one land in which an appeal to White Unity rings true. Even so, the absence of a folk-community has resulted in the Aryan population of America becoming gravely ill--perhaps terminally so--and it prevents the implementation of the only treatment which can cure the sickness: National Socialism.

AMERICA: RACE WITHOUT FOLK

The reason that American racial theorists, commentators, activists, and even National Socialists have generally ignored Folk in their discussions of race in America is that there is no American Aryan folk. The process of folk-formation
which the Afrikaaners underwent never took place in North America. Because of characteristics unique to the settlement of America, no folk has emerged from the waves of Aryan immigration and the hardships they faced conquering the land. American Whites do not *feel* themselves to be a folk: outside of the tiny racialist movement, American Whites have only the dimmest sense of racial awareness, and no sense at all of a common past or a common destiny. American Whites neither perceive themselves nor define themselves in terms of a folk.

Because there is no American Aryan folk--let alone a folk-community--all the benefits and immunities that folk-consciousness and folk-organization offer to the race are absent. The natural defenses of a folk-community against the spiritual decay of individualism and against infestation by alien racial parasites have historically been missing from the American scene.

Indeed, all of the dangers which menace the Aryan folks today in the European homeland of the race spread to the Old World from the New. The willingness to accept non-White immigration, with its accompanying plagues of miscegenation, drugs, crime, urban decay, and AIDS; the

attitude that the individual is the proper focus of society, and that the proper focus of the individual is the "pursuit of happiness;" Coca Cola, McDonald's, and television hypnosis; New York, Hollywood, and San Francisco; Madonna, Michael Jackson, Prince, and Public Enemy; the Jew as the ultimate arbiter in every field of speculative endeavor (but not in the sphere of productive work); hatred of the White people of South Africa: these are some of the gifts America has bestowed on Europe.

Despite all outward appearance--despite its material opulence, its military power, its ability to impose its will anywhere in the world (except for the special case of Israel), despite everything--the United States is a land which is fundamentally sick. It is sick because its White population is spiritually diseased. For despite its of lack of an Aryan folk, it is still overwhelmingly a land of Aryan habitation. For better or for ill, America is an expression of the Aryan. The *only* cure for the ills that plague the Aryans of America is the folk-idealism of National Socialism. But National Socialism is the political expression of the folk, and without a folk you cannot have National Socialism. This is the inescapable dilemma which we face today. It is a problem of fundamental importance for which there are no easy solutions--indeed, no solutions at all which are even easy to envision!

The root of the debility which afflicts the Aryan race in North America is that it is folkless. The folk is an essential subordinate unit of the race, and the condition of folklessness inevitably leads to racelessness: more and more American Whites--especially youth--have lost even the most rudimentary stirrings of racial consciousness. Taking their cue from the Jewish-dominated mass media, they dress like Blacks, talk like Blacks, listen to Black music, and espouse values that are anything other than Aryan. And when it comes time for them to select a mating partner, he or she may or may not be White. After all, what difference does skin-color make?

Likewise, the lack of folk and of folk-consciousness causes a breakdown of the race in the other direction. The folk itself is composed of smaller regional units (which in ancient times were tribes), and these of clans, which in turn are made up of extended families, which are comprised of nuclear families consisting of individuals. The condition of folklessness has led to a general disintegration of these units right down the line to the individual, who, living in a rootless, raceless society in which the natural ties of kinship in every direction have been weakened

or ruptured or are non-existent, loses any meaningful sense of his own identity. He feels bonds only with his immediate living family, never with the dead or the yet-to-be-born, nor with those with whom he shares a common biological kinship that goes beyond close family relationships. Instead, he is just an individual, free to do whatever he wants, in his guaranteed "right" to "pursue happiness." Because he has a need to feel some sort of connection with others, he forges substitute bonds based on such superficialities as his favorite interracial sports team. He defines himself not in terms of being a worthy member of his folk, but by his bank-account and by his car. It is sad and it is pathetic.

How did this come about? Why were the Afrikaaners forged into a strong, healthy folk in less than two hundred years, while Aryan Americans have formed no folk in nearly twice that time? The period of settlement of both lands is the same, the basic racial stock identical and the area of European origin is similar. Indeed, New York City was first called New Amsterdam, and was settled by the Dutch, as was the Cape colony.

WHY THERE IS NO AMERICAN FOLK

One obstacle to folk formation in America is the sheer size of the country. The contiguous 48 states measure roughly 1,000 miles by 2,500 miles. Compare this on a map with the homelands of the Scottish, Irish, Danish, Welsh, and English folks. The German folk, which is by far the largest numerically, inhabits an area a little bigger than the state of Texas. It is significant that historically it has been the least unified of the Aryan folks, not attaining nationhood until 1870, and today still fragmented politically in a number of different states. A folk needs a geographically circumscribed territory as its own. During the settlement of America there was always new land for the taking. The enormous size of the country and the distances involved alone inhibit folk-formation.

A folk needs roots, and Americans are a physically rootless society. This mobility has become more extreme since the end of the Second World War, but is has always been characteristic of Aryan American. As a rule, Americans are not bound to where they live by any attachment other than convenience or economic advantage, both of which are liable to change at least every few years, and often more frequently. Perhaps the

worst side effect of this rootlessness is that it shatters families, which are one of the basic building blocks of the folk. Instead of living in close proximity to each other, even immediate family members may live thousands--*thousands!*--of miles apart. This destroys sense of intimacy in kinship; instead of daily intercourse, the family is only together for funerals or (less commonly) weddings. American Aryans are normally unaware of familial bonds beyond that of first cousin.

Mention was made earlier of the American Party of the mid-19th century, which sought to limit immigration to those of Northern European, Protestant background. The United States up to the time of the Civil War was essentially a Northern European colony. The population was fairly homogeneous, it spoke the same language, shared many essential values, and had a common history. Although it had not been forged into a folk by the fires of adversity as the Afrikaaners had, it was slowly headed in that direction. Part of the problem lay in the vastness of the territory involved, as discussed above, which greatly slowed the folk-forming process. Thus when new waves of ethnically dissimilar Europeans began to wash over the American shores, no new folk had yet distilled out of the original elements, although the basic material for an American folk was present. These new immigrants, from Southern and Eastern Europe, were physically, psychically, linguistically, and culturally different from the original Nordic settlers. In time they were assimilated, to a greater or lesser extent, into American society, but in the process the early homogeneity that existed was destroyed.

The problems posed by North America's immensity and great distances, by the accompanying physical rootlessness, and by the lack of inter-Aryan homogeneity, are all manifestly problems. But there is one problem, at least, that disguises itself as a benefit: America in an inherently *wealthy* country. It is wealthy both because of its natural resources (such as minerals and farmland), and because of the industry of Americans in exploiting these resources. America's enormous wealth has encouraged the exaggerated sense of individualism which is the most destructive feature of American Aryans. In poorer lands, nuclear families, extended families, towns, and even larger units band together out of economic necessity, and the individual subordinates himself to the general good. This idealistic attitude is the spiritual basis of folk-consciousness and the practical basis of the folk-community. In National Socialist Germany and in postwar Japan, this sense of community extended from the nuclear

family all the way to the folk (or nation) as a whole. Both were previously impoverished lands. NS Germany, of course, grew out of the economic disaster of the Great Depression, and Japan was built on the rubble of a lost war.

But although America has had its hard times, its ups and downs, there has never been extended, extensive, deep-rooted poverty. Consequently, Aryans in America pull together during hard times, and split apart again when the going is easy. Perhaps by itself this would not have been as inhibitory towards folk-formation as it proved to be, but in connection with the other factors it proved decisive.

Along with the deadly spiritual attitude which America's wealth brought to its Aryan population, there was another harmful side effect: historically, non-Aryans from poorer lands have been eager to swarm into the United States. Beginning with the Jews in the end of the 19th century and continuing through the boat people, Mexicans and Middle-Easteners of today, non-Whites have greatly inhibited folk-formation by unceasingly contaminating American Aryan society with alien values, culture and even genes.

Although American racialists get understandably wrought up over race-mixing, the actual amount of White/non-White blending has been very small over the years. About one percent of all marriages involving Whites nationwide were interracial according to statistics released by the Census Bureau in 1976. Assuredly the true rate is somewhat higher than that, and will get even higher in years to come. The real damage thus far, however, is not miscegenation but the disruption of the process of folk-formation, for if there was a genuine American Aryan folk, organized as a folk-community, the rate of miscegenation would be infinitesimal, and its practitioners would be limited to the sexually perverse, whose genes we do not want in the gene pool anyway.

The last factor that has prevented an Aryan folk from arising in America is that Americans have never known *any* form of real hardship or collective danger. The early Aryan settlers had to deal with the Indians, who drove out the Vikings around the year AD 1000, and apparently massacred the Roanoke colony in Virginia 600 years later. But once the pioneers obtained a firm foothold in the New World, the Indians were no more than an obstacle at worst and only a nuisance at best; they were never really a danger that threatened Aryan settlement as a whole. With the exception of the South, America has never been invaded, let alone

occupied by a foreign power. Although America is famous for bombarding the civilians of other countries, including Germany, Japan, North Vietnam, and Iraq, America itself has never been bombed--not even on a single occasion. Again, this absence of common danger and privation, coupled with other factors, has encouraged the primacy of the individual at the expense of the a collective spirit of community.

These, then, are the reasons which have thus far prevented the formation of an Aryan folk in America: the size of the land and its wealth, the geographical rootlessness of Aryan Americans, the lack of inter-Aryan homogeneity, non-Aryan immigration, the absence of common suffering. Taken alone, each does not seem an insurmountable barrier to the creation of a folk. Taken together, they have proven so.

So far, we have discussed the factors which inhibit folk-formation in general. But these factors have not all been at work with the same strength and in every region simultaneously. Although no mature folk has emerged, some steps have been taken towards folkhood in some areas.

PROTO-FOLKS IN THE SOUTH AND NEW ENGLAND

The earliest areas of Aryan settlement were in New England and the Southern Atlantic Seaboard. It is in New England, and even more so in the South, in which the greatest strides towards folkhood have been made. Both were settled in the early 1600s by Anglo-Saxons. Each has a strong sense of identity, its own incipient customs and traditions, a marked regional accent, and a common history. Each is geographically delimited, with New England occupying a territory comparable in size to many European folk homelands. Most importantly, there is some sense of community among the Aryans in both regions. The South, in particular, is the only section of the United States which ever suffered a crushing defeat in war, along with the accompanying economic ruin, brutal military occupation, and guerrilla resistance movement. Furthermore, because of the huge Black population of slave-descent, Southerners are among the most racially-aware of the American Aryans. Lastly, because of the forced integration of the South ordered by the federal government in Washington--and put into effect at bayonet point--Southern Whites

have a strong sense of resentment towards the federal system that other Aryans in America lack.

Perhaps under other circumstances mature Aryan folks would have evolved in these two areas. Certainly there is a trend in that direction. But thus far such folks have not arisen, and it seems unlikely that they shall do so now.

New England, especially, has become impoverished with regard to its original Anglo-Saxon nucleus. Over the centuries, the best blood--that is, those who had the success of achievement--have tended to move on. The more sluggish elements have often remained behind. Additionally, many non-Whites (such as the Blacks) or ethnically dissimilar White immigrants (such as Portuguese) have settled in the cities. Indeed, the strongest racial consciousness in this region is among the White ethnics. The violent resistance of the South Boston Irish to forced school integration in the 1970s is legendary among the racialist movement (despite ineffective attempts by the old NSWPP and David Duke to capitalize on it). Less well-known but perhaps just as significant was the 1986 anti-Puerto Rican riot by Whites of French-Canadian descent in Lawrence, Mass.

Also, although the New Englanders see themselves as separate to some degree from the rest of the country, there is no history of rebellion to the central authority of the federal government.

Far closer to folkhood is the South, and yet here, too, no new distinct Aryan people has precipitated out. One factor is that the Civil War, which bound the South together psychologically, but decimated it racially. One in every four adult males was a casualty in that conflict, and generally those who died were of the highest racial caliber. In the ensuing period of poverty, many of the best remaining moved on. Throughout the U.S. there was a certain amount of mixing with Indians in the 18th and 19th centuries. This was especially true in the South, to which anyone who has spent a Saturday night in a Southern honky-tonk can attest. Also, there was an inevitable transfer of Negro genes into lower elements of the Southern Aryans because of the huge Black population.

This is not to say that there are not many Southerners of the highest racial caliber: there are. But as in New England, it does indicate that the homogeneity of blood which is the prerequisite for folk-formation is absent.

And of course, both regions face some of the same inhibitory conditions the rest of Aryan America. New England Aryans have never known

foreign conquest or serious privation; the South is huge --it is about the same size as Western Europe.

If there is to be an American folk, it seems likely that it will not come from a continuing organic evolution in these two regions. But will there be such a folk?

A NEW FOLK: POSSIBILITIES AND CHARACTERISTICS

Let us now consider the other side of the balance, for although there are factors which have prevented the emergence of a folk, certain crucial prerequisites for a New Folk are present. In this sense, the prospects for the formation of an American folk are good, despite the bleak picture one gets from examining the reasons why no indigenous Aryan folk has yet arisen.

Folk or no folk, America still contains a huge reservoir of uncontaminated Aryan blood--perhaps even larger than that of the former USSR. The most pessimistic racialist would have to admit that there are at least 100 million Aryans in the United States and Canada, out of a total population of somewhat under 300 million. Of those 100 million, the vast majority have substantial Nordic blood, or are members of the elite strata of Alpine and Mediterranean subraces. This is the largest concentration of Nordic and related genes in the world. In any event, then, the basic human material for folk formation is present.

White America also shares a common language, which has slowly become differentiated from the English spoken elsewhere, and which is certainly different both from the mother tongues of America's growing non-White population, as well as from inner-city "Black English." There is a common Aryan literature written in American English, which stretches back now over two hundred years, and includes some of the world's greatest authors: Benjamin Franklin, Nathaniel Hawthorne, Herman Melville, Mark Twain, Emily Dickinson, Walt Whitman, William Faulkner, and Ezra Pound.

Collectively speaking, American Whites share a common history. Their saga, epitomized by Madison Grant's phrase "the conquest of a continent," includes settling and taming the vast wilderness expanse found

by the earliest Aryan settlers, which stretched from the Atlantic to the Pacific oceans and from the Arctic Circle to the Gulf of Mexico. Seen from a macro-view of history, the landing on the Moon by the Apollo astronauts was just the latest dramatic episode of migration which began when our Indo-European ancestors left their homeland thousands of years ago to colonize the globe--but this first instance of extra-terrestrial exploration is the specific achievement of *American* Aryans. American history includes racial wars against the Indians, Mexicans, and Japanese, as well as the formation of the most famous and successful racialist organization in history, the Reconstruction era Ku Klux Klan. There are also many things that the Aryans of America have done which should be the source of shame and not pride--their contribution to the destruction of the environment is prime among them--but even these, too, are part of a common history.

Aryan America also shares some common holidays, such as Thanksgiving and the Fourth of July, with their accompanying traditions. These holidays, which celebrate the harvest and political independence respectively, are absolutely Aryan in their origin and initial spirit, although their true significance has been largely obscured in recent decades by materialist gluttony and reactionary hoopla. But the holidays themselves persist, and their original meaning can be revived.

Finally, White America shares, more or less, a common religious base in Christianity, although it is splintered into a zillion denominational fragments. The best elements of the race, however, have inwardly abandoned Christianity as a false creed, but they still profess it publicly, and even those who consciously reject it find themselves influenced by its values and mythology in numerous subtle ways. All this is not enough, obviously, for folk formation, but it gives a base to work from.

The first thing that must be stated when considering the coming American folk is that *every Aryan is not going to belong to it.* In fact, we must be prepared to write off 70 or 80, or perhaps 90 percent of the Race. They will race-mix, get AIDS, remain childless, and give up without a fight in the face of adversity. Fine. Let them go. There is going to be a collapse, sooner or later, and when it comes *weak Whites will die.* The collapse will be a great eugenic purgation, in which hundreds of years of dysgenic breeding will be atoned for, if not totally, at least in a large measure. That the weak die off and the strong survive and propagate is Nature's way. We must become hard and close our hearts to pity.

We live in an era of total decadence, in which all of Nature's laws are violated. Every Aryan has been touched by this degeneracy to some degree. No one has escaped it totally, only the type of infection and its degree varies from one individual to the next. Many National Socialists observe their racial brothers and sisters today and despair that even 10 percent--or even one percent, or one-tenth of one percent--can be saved or are worth saving. Be assured, that no matter how bad things appear on the surface, a sizeable nucleus of healthy Aryans remains. In this population, the degeneracy of our times is superficial and not profound--it can and will be shaken off in the course of future events. As National Socialists we believe most fundamentally that *biology is destiny.* Among the strongest of our Race, the veneer of decadence does not overcome Aryan genetic heritage.

Those who join the New Folk will not be drawn equally from all areas of current Aryan society, although each will probably contribute some members. The cities have become the worst cesspits of race-destroying filth, and most Aryans with healthy instincts have already fled them for the suburbs or rural living. There will likely be a high percentage of Midwesterners, as this region contains the most-concentrated reserve of valuable racial stock, and has been infected the least with degeneracy. The highest elements of the South and New England, too, will be strongly represented.

The current racialist movement, which unfortunately reflects the unhealthy nature of American Aryan society to a large degree, consists almost exclusively of individuals. The coming Aryan folk, however, will have pronounced family orientation. Whole families will join together. Consequently, members of those families which have remained more or less intact will have a greater survival advantage over lone individuals.

These, then, are those who will form the first generations of the coming Aryan folk: they will be of unmixed Aryan blood, which is to say that they will not be half-Indian, or one quarter-Jewish or part anything. They will be those with the strongest and healthiest instincts, both in terms of their racial attitudes, and in their ability to resist the corrosive decadence of present society in all of its manifestations. To a very large degree, membership in the New Folk will be an elective affinity: the first generations will join because the *want* to be part of the folk. The New Folk will consist of those who consciously choose racial survival over racial oblivion. The members of the New Folk will be those of Aryan

America who have the most idealistic attitude--for the New Folk will only be able to exist in the maelstrom of collapse and adversity by banding together and putting the good of the community above that of the individual. It will consist of only a small minority of the present population of American Aryans. Certain geographic areas, certain strata of society, and certain professions will contribute more than others. Many of those who join will have a strong family orientation and will come with their families.

This sketch of the first members of the coming folk is necessarily incomplete, for no one can foresee the configuration of the future in every detail, but these basic guidelines seem sure.

As for the rest: weak Whites will die. Some will be too puny to withstand the storm which will break. Others will die the "second death" of genetic oblivion by mixing their blood with that of non-Aryans. Either way, both groups will perish. And it will be good.

THE ROLE OF THE MOVEMENT: GENERAL PRINCIPLES

The coming American Aryan folk and the coming National Socialist revolution will grow together. Although we are not in a position to reverse all of the conditions which have historically inhibited folk-formation, there are some measures we can take.

As a general principal, we should do everything we can to encourage folk-formation, whenever, however and wherever possible. At the same time we must recognize that America's huge size is a hinderance both the creation of a powerful NS movement as well as to the emerge of a folk. As the NS Kindred notes, instead of the Movement being weak everywhere as a consequence of being spread out over the whole continent, it would be better if it were strong in one delimited area. The Movement should choose an area to concentrate its efforts in, and make that also a geographical focus for the formation of the Aryan folk.

We believe both that a collapse is coming, and that this collapse is absolutely essential for the formation of a folk. By "collapse" we do not mean merely an economic depression or some other temporary social, political, or financial dislocation. Rather, the coming collapse will consist of a fundamental breakdown of the Old Order, an extensive disintegration of the political, economic, and social infrastructure of American society.

There will be no recovery from this breakdown, if recovery is understood as a return to the business-as-usual of pre-collapse society. This breakdown will usher in a period of hardship and suffering which Aryan Americans have never yet experienced. It will remove a major obstacle preventing folk-formation and replace it with the existence of another prerequisite.

As long as things hold together, the Aryan race in America will continue its slow slide to extinction. The coming collapse will destroy the artificial prosperity that has lured our people into complacency and bought them off; it will put an end to the primacy of the individual, for only those with an idealistic, community spirit will survive; it will end for all time the pernicious nonsense about racial equality; and it will render useless the current Jewish media control. The danger is that if the powers-that-be stave off the inevitable disaster long enough, the Aryan race will be so numerically weak with regards to the total population, that, as spread out as it is, the chances of successful resistance and rebirth will be nil. Thus, as a measure to encourage folk-formation, we must do everything in our powers to speed the collapse of the Old Order.

As a necessary corollary to this negative role, the Movement must also do what it can to shape the specific characteristics of the coming folk. It is not enough just to tear down the Old Order; we must have something to put in its place. Politically, we will replace the present System with National Socialism. Racially, we will correct the condition of folklessness with the creation of a new people. And this people must be molded strictly in accordance with the National Socialist conception of the folk.

Broadly speaking, the National Socialist movement in America should act as the *voice* of the coming folk: it should articulate its needs, desires, and demands.

It is certainly easy enough to talk about encouraging the formation of a folk, but talking by itself does not accomplish very much, although it does make people aware of the issue and start them thinking, and awareness and thinking are the correct basis for action. But if talking about a New Folk does not go beyond talking, then talking is all it is and talking it shall remain. There are, however, a number of concrete steps that National Socialists can take in aiding the emergence of a new Aryan folk and helping to shape its characteristics.

WHAT CAN BE DONE NOW

There are a number of things that can be done right now, to the assist in the birth of the coming Aryan folk. These should not be thought of as additional to the Movement's program of activities, but as an integral part of them.

1. Wreck the System! The present system is murdering our Race. We must do whatever we can to destroy it so that our Race may live.

2. Build National Socialism! National Socialism is the political expression of the folk. In strengthening the NS movement in whatever way, the process of folk formation is advanced.

3. Reject all attempts to artificially form a folk. The emergence of the New Folk is not something that can be whipped up in a hurry because this or that ideologist wants one. Artificial attempts to build a folk are inorganic, unrealistic, and a waste of the Movement's precious and limited time, energy, and resources. As a rule of thumb, genuine efforts to form a folk are rooted in the people, specifically in Aryans of pure blood. Calls for a New Folk that are not rooted in the people, but which come from a post office box somewhere are part of the problem, not part of the solution.

4. The spiritual basis for the New Folk must not be Christianity. Christianity, in all its various forms and flavors, formed the spiritual base of the Old Order. It must not be part of the New Folk. Those Aryans who are to survive the collapse of the present world must be strong enough to break free from its spiritual chains. The same is true of any other non-Aryan religious creed or ideology.

5. We must encourage the traditional pre-Christian spiritual attitudes of our ancestors. This is the proper religious basis for the New Folk. Encouraging these attitudes, and paying homage to the beliefs of our forefathers, however, does not mean reviving any of the specific pre-Christian religions of Europe, all of which died a natural death centuries ago. Rather, the spirituality of our ancestors must be the starting point for the Aryan Faith of tomorrow--which will be the Faith of the New Folk.

6. Out of the cities! Let them go! There is nothing in the cities for White people any more except for spiritual alienation, racial contamination, venereal infection, a wretched life, and a miserable death. If you have not done so yet, get yourself and your family and anyone else worth saving out of the city immediately! Those who like or need the pathologi-

cal, frenetic stimulation of American cities are not wanted in the New Folk.

7. Encourage the formation of NS or other racialist communities. Such communities, are the most tangible, concrete basis for a New Folk. Think about it: living in a racially homogeneous Aryan community, with its own schools, raising all or much of its own food organically, away from every form of race-threatening pollution and influence. Ideally, there should be a network of such communities within the area the Movement targets for its geographic concentration.

8. There must be an emphasis on families. Families are the organizational building block of the folk. Whenever possible, we should recruit whole families and not just individuals into the Movement. There must be a place in the Movement for women and children and couples--not just single adult males. Individuals who join the Movement without their families are more than welcome, but they must be encouraged to maintain close ties to their families, no matter how apathetic or even hostile to the Movement these families may be, if at all reasonable and possible.

9. The American Folk must have an American focus. American Aryans, even those who are of German descent, and even those who are National Socialists, are not Germans. If there is to be an American folk, it *must* have an American background. The Aryan experience in American is now 350 years old. As discussed above, we have our own history, heroes, legends, literature, holidays, and customs. We have to deepen and expand these, and imbue them with a specifically Aryan (National Socialist) significance. Yes, our ultimate loyalty is to our Race in its entirety. Yes, we should be proud of our European ethnic origins, whatever they may be. Yes, we must maintain our National Socialist heritage, and honor the great men and events in our Movement's history. Yes to all of these--but if the American movement does not acquire a thoroughly and authentically American character, it will not be organically linked to the coming American folk, and both will die.

10. The National Socialist movement must be based in the people. Whatever course of political development the future brings, the Movement must not cut itself off from the broad masses of American Aryans. It is from these masses, after all, from which the New Folk will be recruited (or will recruit itself). The rejection of a *mass organization* for National Socialism (such as the NSDAP) does not mean that National Socialism should not be a *mass movement.* There should be support for

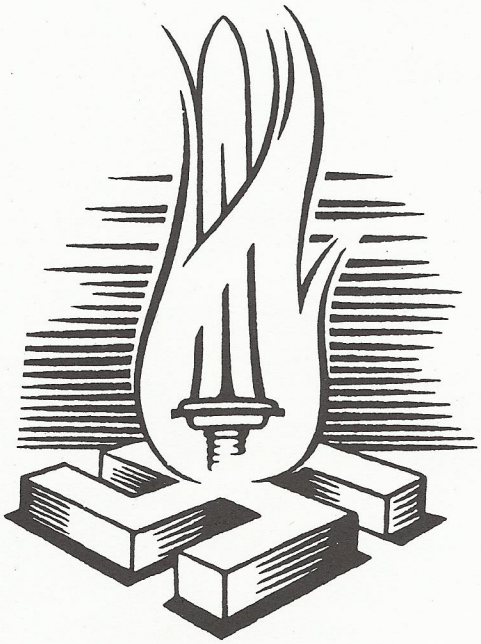
NS polices and the NS struggle among the masses, even when they are not enrolled, each and every one, into an NS party. All members of the coming Folk will not be NS street activists--but they should all support the NS revolution. Our Movement, both in terms of organizations and individual National Socialists, should not be isolated from the people which the Movement seeks to politically embody.

These ten points, if assiduously followed by the National Socialist movement in America, will give concrete assistance to the formation of the New Folk. They do not guarantee the formation of such a people, but they are definite steps in that direction. Here as in all things, we must do what we can.

THE COMING ARYAN FOLK

The old America is coming to its end--and may its end come soon! The White population of this America was truly raceless and rootless. It was as ignorant of its common past as it was apathetic towards its common future. It was devoid of any positive racial awareness or racial pride; it was without a sense of its racial purpose or racial destiny. It was a deformed manifestation of Aryan race. And all this because it lacked a folk.

We have a unique and wonderful opportunity here: in other Aryan lands, the Movement must deal with a pre-existing folk, and while this offers many substantial benefits, it also has its drawbacks, as every folk drags with it baggage from its past that does not meet the requirements for its future. Thus, churches of Europe, many of which are hundreds of years old, are an integral part of folk-heritage--even though they represent a poisonous alien spirituality. Likewise, the European folks carry with them centuries of antagonism and hostility towards neighboring folks, based on the obsolete state-nationalism of yesterday which is an obstacle to the racial nationalism of tomorrow. And these are things which National Socialism, as the vanguard of the future, must overcome. In America, however, we are dealing with a *folk in formation,* which we may mold in accordance with National Socialist principles.

The coming Aryan folk in America will be forged in the furnace of history. The racial dross will be burnt away, and what remains will be the racial gold. This New Folk, the representative of Aryandom in North America, will only be a part of the worldwide renewal of our Race. For

as with the peoples of Europe, the New Folk of America will not be an end in itself, but rather a vehicle for the ascent of the Noble Race to the next stage in the journey of human evolution: the Superman.